The Bombay Guardian.

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WEEKLY REVIEW.

—We find the following in the *Bombay Review*.

The Dublin *Daily Express*, in a long report of the "University Church Missionary Society" (April 26th) gives the following as having fallen from the lips of the Rev. R. A. Squires, Missionary in Bombay:—"They had at the "head of the Government School in Bombay "one who bears the honoured name of Words-"worth, but who unfortunately, *threw all his* "*influence into the scale against Christianity.* "A College was badly required there, not "merely for the instruction of the natives, but "to give the best Christian education to the "rising Church." We have italicised the bit to which we wish to direct attention. Probably Mr. Squres thought himself safe in the class-room of an Irish College, and too far from Bombay to have his words repeated where the facts are known, when he allowed himself to make such a mis-statement about one of the most honoured men in the public service; one who, whatever his private opinions may be, has never allowed them to affect the strict impartiality of his relations towards all the diverse creeds with which his position has brought him in contact.

Is any fact better established than the one which is here questioned? It seems to us an absurd piece of quixotry for any one to speak as though it were a mis-statement that Mr. Wordsworth has for years thrown all his influence into the scale against Christianity. Mr. Wordsworth himself would smile at the zeal of his apologist. He has, we do not know how many times, come forward in the public papers with the most honest and undisguised statement of views as opposed to those of the Bible as it is well possible to formulate. So far from shrinking from the position assigned in the above extract, he has been most forward to avouch it.

—At the Missionary Conference in Bangalore last June, the Rev. Mr. Alexander read a paper on Itineracy in which he referred to a class of agents whom he designates Christian Faquirs. He says:

"They have not been trained in European methods. They are men who in full age have been called to a knowledge of the truth, with much power in their own souls along with a good knowledge of the Holy Scriptures. They know their own fellow-countrymen and how to get their ear and move their heart. They are not afraid to trust to the people for their food and they can put up with the coarse fare that is set before them. I feel convinced that a class like this, taking nothing from the heathen but their food and going in and out among them with the greatest freedom, will be our most successful evangelists among the heathen.

—We find in the *Divine Life* for May an article by Dr. Mahan entitled "Tholuck, the Secret of his Power." The following are extracts:

"To his influence more than to any other visible cause, must be assigned the re-introduction into the German Universities and into the general German mind, of the principles and spirit of the Evangelical Faith. The forms of influence which he exerted were manifold, and in every sphere his success was pre-eminent. In the domain of philosophy, general science and literature, as an expositor of the sacred word, and as a preacher of the everlasting Gospel, no contemporary, or very few, excelled him; and in every sphere of thought and activity, his entire aim and influence had one and the same fixed direction, the advancement of the cause of Christian truth. Personal intercourse with the student, says the *Chr. Advocate*, was his most marked characteristic. He lived with his beloved pupils."

"At the jubilee held at Halle in his honour in celebration of the fiftieth year of his immortal life-work, when multitudes came together from all parts of the land, and congratulations were received from every class including the emperor upon the throne, Tholuck made this memorable declaration: That all his success in life had been owing to the baptism of fire which he received at the very commencement of his public career, and to the principle of love that seeks and follows."

"The Baptism of fire which Tholuck received accounts for the impressive distinction which he was accustomed to draw between the experience of those who have not and of those who have received that baptism. In the former state Christ is, at best, as a stranger and sojourner who visits the soul but at seasons few and far between; in the latter state he is an ever-abiding, glory-manifesting, personal presence."

—Dr. Mahan adds:

"In all directions we hear of facts like the following. Several weeks since, a large band of Christian workers in this city, (London.) a band self-moved by a conscious want of power, and wholly in private, spent the hours of each evening of an entire week, Sunday excepted, from 10 to 12 o'clock, in prayer together, for one single object, this baptism of fire. A friend said that it seemed to him while there that Pentecost had come again. Such are the bright lights ahead which are every where gladdening our vision.

—A large meeting has been held in London to protest against the continuance of the Opium traffic. Lord Shaftesbury presided. A number of influential men took part in the meeting.

Lord Shaftesbury said that since he first called attention to the subject in the House of Commons, nearly forty years ago, events had confirmed him more and more in his opinion as to the iniquity and immorality of the opium traffic. The responsibility for the existing evils rested upon the whole country. All shared in the general guilt. Nothing could be more unseemly than for the Government of a great empire to be engaged in such a trade. He believed that if the land in India devoted to the cultivation of opium were given to the cultivation of that which would be more beneficial to the human race, the revenue would be benefited as well as the people. Forty years ago the revenue was £4,000,000, but now it had risen to £9,000,000, and scarcely a statesman dared to look the question in the face. Changes in the traffic might arise which would derange the whole of the Indian finances. He raised his voice against the continuance of a system fraught with iniquity, immorality, and sin—a system which had increased and was increasing, but ought to be extinguished.

—Dr Somerville has been conducting evangelistic services at Rome, in the Manzoni and Alhambra theatres, with large and interested audiences and with much opposition from the clerical papers. The evangelical pastors have been warm in their co-operation.

—It appears that there was a very cheering diminution in the consumption of intoxicating liquors in the United Kingdom last year. The value in 1878 was 142 millions, in 1879 only 128 millions.

—The landing of the Marquis of Ripon, our new Viceroy, has furnished one of our contemporaries with an occasion for a leader the object of which is to proclaim the superior liberality of people in India over people in England as regards Religion. The English *Standard* had made some remarks about the religious views of his Lordship and a Scotch presbytery had taken some action in the matter; whereas we of India are quite indifferent to these things. Referring to the case of Professor Robertson Smith of Aberdeen our contemporary says:

The prejudices which render such absurdities possible are the products of isolation and ignorance. Actual contact with the "world lying in wickedness" of which we heard so much in our boyhood has taught us to what a large extent it is the "world of all of us." *Ex Oriente lux.*

But how about the application of all this to the case of our esteemed Viceroy. He has left the Protestant for the Romish faith. But Romanism means priestism. It is Christianity with priestcraft introduced. The consciences of the faithful are in the keeping of the priest, and their hope of salvation is based upon the offices performed by the priest. The grand tenet of Romanism is that every thing must be sacrificed to the advancement of the Church. A true Catholic cannot but believe that the highest interests of mankind are connected with the spread of the faith of Rome. The liberality that welcomes the advent of Romanism to the high places of the earth is suicidal. We are far from saying that we believe that our new Viceroy will use his power in any unauthorized way. We believe that he will seek to administer the affairs of this country in such a way as to have the approbation of Her Majesty and Her Majesty's counsellors. In other words he will adapt himself to the peculiar circumstances in which he is placed. This does not alter the fact that the claims of the Church of Rome are really what we have said, and are widely removed from the liberality which our contemporary thinks so distinctive of Anglo-Indians. The following extract from the *Catholic Times* will show the expectations with which the eyes of English Catholics are following the Marquis of Ripon to this country:

We have not space to enumerate all the services the Marquis has rendered to Catholic

interests. It is enough to say that he has invariably acted and spoken as if he had been a Catholic all his life. His zeal and earnestness have only been equalled by his common-sense and practical realisation of Catholic principles. The most eminent lay convert ever yet won to the Church in England or elsewhere has fully acted to his position and responsibilities. His absence from the accustomed place will be felt as a great loss. The Poor School Committee will find a difficulty in replacing its chairman, and every Catholic of the United Kingdom will miss his familiar voice and noble example. But, after all the Marquis of Ripon is going to a field of fruitful labour. The missions of India require the help of such a man even more than the poor of England. We must not grudge him to our dusky fellow-subjects. The problems of Indian statesmanship, upon which the welfare of so many depend, can be best solved by one who unites the broadest and ripest experience with the fulness of the Catholic Faith. We believe that a special Providence has given such a one to India, and we expect that his administration will be marked by justice and prosperity. The good wishes of every Catholic will follow the Marquis of Ripon to his new field of lalour. We shall watch his work with the deepest interest. His success will give us joy; and we only hope that the enervative climate of India will not so tax his strength as to disable him from working as before for Catholic interests when he returns to his country.

—"I HAVE been praying long for power to overcome a besetting sin and have not received it." These words reached our ears the other day. Certain questions here present themselves. Have you first given yourself to the Lord? Have you made an unconditional surrender of yourself to the Lord? Christ plainly says that except a man forsake all that he hath he cannot be his disciple; and if you are not his disciple you have no part in the promises of God. But say that you are his disciple, sincerely desirous of living for him; this question then presents itself. Do you really believe when you ask him to give you victory over your besetting sin, that he will do it? Do you hold fast to this persuasion at the moment when you are tempted? The power of Christ can only be received by faith. Is it not the fact that when the temptation presents itself, you fail to believe that there is victory through Christ? A certain Christian man complained that he always lost his temper when his fellow-workmen tried to make him lose it, though he had prayed and striven to his utmost to keep calm. He was recommended to praise God for victory, as often as he was thus harassed. He did so and was kept in perfect peace. The moment that he made up his mind that he had the power of the Lord and did not need even to ask for it but only to thank God for it, he found that he had it. We have to receive the answers to our prayers by faith. We know that it is the will of God that we should not yield to temptation; and as soon as we realize our utter inability to resist in our own strength, and the perfect ability of Christ to succour us, holding fast to the promise 'I will help thee,' we shall find that Christ's power is put forth to keep us. The one whose words we have placed at the head of this notice, after asking God for deliverance, began wondering if he would have the power to resist temptation, when it came. This of itself showed the presence of doubt. Faith would have led him to say, "Thank God, I have the victory through Christ, and when temptation comes it will certainly be seen that I have it." In this connection we would recommend to our readers an article among our selections entitled "How to Conquer."

—A CORRESPONDENT asks the meaning of the word *Reformade* in the following passage from Bunyan's Holy War:

There were also some from the court that rode reformades for the love that they had to the king Shaddai, and for the happy deliverance of the town of mansoul.

The word appears to be formed upon the pattern of the word *crusade*. The meaning would seem to be 'reformatory expeditions.' Our modern missions may come under this designation.

—THE *Indian Methodist Watchman* for June reaches us punctually no the 1st of the month. It contains a good deal of interesting and profitable matter, original and selected. The following is upon the authority of Mr. Gervase Smith, a well-known Wesleyan minister:

"A minister once asked Mr. Spurgeon if he had ever read Mr. Wesley's sermons? 'No,' he answered, 'and never will; it takes all my time to make sermons.' 'But could you not manage to read a single volume?' replied the querist. No; Mr. Spurgeon could not undertake so much as that. Well, but surely if a few passages were marked in the margin in which Mr. Wesley stated his views on the way of salvation, would he not look at them? 'Yes, he would promise so much,' and, in due time, redeemed his promise. It is enough to state the result. So convinced was he that he had fallen into a mistake that, on the first Sunday after finding out his error, he stood up in the face of his great congregation, and, with Christian manliness, confessed before them all that he had misrepresented the Methodist theology, and felt bound thus publicy to acknowledge and correct his error by open admission of the fact that his Methodist brethren attributed the work of salvation to the grace of God alone, as completely as himself."

It is not always safe to take the representations made in one school of theology of the views entertained in another. Yet this is a very common thing, and if a man of Mr. Spurgeon's standing could continue for years to entertain such views of Methodist theology as he did, others may well note the danger. The doctrine of the entire dependence of the sinner or the Christian upon the grace of Christ for all right action, is held as strongly among the Methodists as among any other Christians. And many Methodists would doubtless be surprised to learn how strongly the doctrine of human responsibility is held among Calvinist Bodies. In the *I. M. Watchman* for May is an excellent article entitled "Is it true?" which we would willingly extract, only we suppose many of our readers will have seen it. We make a brief extract:

When Christ sent out the disciples for the evangelizing of the world he knew the necessities of such an undertaking and began on principles practicable as long as the world should stand. The work still remains unfinished, though going on. No later instructions have been issued as an improvement on or displacements of the first principle. It can readily be appreciated that without some specific instructions regarding their support and the conditions under which they would be justified in new and aggressive movements, they might often be anxious about all these matters. We soon find Jesus elaborating the plan of *work first and pay second*; and prohibiting delay till they should have purses, scrip, coats, &c. He also wished to send forth his men on such principles as would demonstrate the disinterested, divine nature of the Gospel. So he put them all under the same commissariat provisions enjoyed by the birds and lions; thus laying bare to all the world the utter dependence and helplessness of the disciple without God, as well as to keeping the fact of such dependence for food and grace, very prominently fixed in his heart and faith.

—THERE is something truly remarkable in the closing scenes of General Ballard's life. He had been spending the day upon the plain of Thermophylae studying the topograhy of that memorable strife the issue of which had so much to do with the more than two thousand years of history that have since elapsed. Doubtless he formed to himself a good conception of the appearance of the two opposing armies, Might with its millions and Right with its hundreds. In the evening he went out alone to walk, apparently in excellent health, and after a little was found lying dead, with a calm, happy expression on his countenance. He is believed to have died instantaneously, of heart disease. He had sometimes expressed a wish that his death might not be a lingering one. Those who knew him most intimately knew him as a man of deep religious feeling, though he was unusually reticent as regards the expression of such feelings. He impressed all who knew him with the nobleness of his character, and his unswerving lealty to what is just and true.

—WE have not yet made mention of the death of Mrs. Isenberg, relist of the Rev. C. W. Isenberg, so long a missionary of the C. M. S in Western India. She died on the 1st of February last in her 73d year. Her widowed daughter, Mrs. Gundert, left here last week with her children, for Europe.

—WE hear from the Rev. Wm. Curties of the M. E. Mission, Mhow, that it was his privilege on the 24th ult. to lay the first brick of a church at Khundwa. The M. E. brethren at that place felt the need of a place of worship; they have hitherto been permitted to use the Railway Library Room, but there were at times inconveniences attending the use of this, and they gladly entered into the proposal to build a place for themselves. The house is to be 18 ft. by 30, and is to cost Rs. 1000. Much of this amount has been raised by cash and pledges. The land has been obtained from Government at a yearly rent of Rs. 78-0-7. We find it difficult to believe that Government will insist upon the payment of this large amount, and anticipate that the usual custom in such cases of charging only a nominal rent will be adopted. We hear from Hurda that the corner-stone of a Meth. E. Church was laid there on the 26th ult. two days after the similar ceremony at Khundwa. There is a small but earnest body of Methodists at that place with a like-minded pastor, and they have set about the construction of a church-building to cost Rs. 3000, two-thirds of which have already been collected. The Rev. Dennis Osborne of Allahabad and the Rev. Mr. Bovard of Jubbulpore were present on the occasion of the laying of the corner-stone. Mr. Osborne gave an address on the words "Shout, for the Lord hath given you the city," Josh. vi. 16; the stone was then lowered to its bed and the ceremony was closed according to the Methodist ritual. Under an adjacent canopy a table was spread with cakes, fruits &c.; there was singing by the sisters and speaking by bros. Bain,

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Bovard, Guest and Osborn. Our correspondent speaks particularly of the interest taken by Messrs. Bedford and Bain in the carrying out of this enterprise. We ask our readers to offer prayer that these two places for the worship of God and the preaching of the Gospel may have the blessing of the great Head of the Church.

—At a meeting at Oxford the other day Sir Richard Temple said: "The efforts now being made by the Church of England prove her to be entirely deserving of all the help which she receives from the State." He refers to the Missionary efforts made in India. These efforts show we think that she has no need of State help, and we are sure that she deserves something better than such dependence. Instead of being a help to her it is a real hindrance to the highest development. Christians connected with the Church of England give the Church Missionary Society alone two hundred thousand pounds stg. yearly for the prosecution of missions and could give as much more without being obliged to diminish any of their comforts. We hold that any church which is really seeking to communicate the pure Gospel is placed by state alliance at great disadvantage.

—We have before us an article entitled "Hybrid Churchmanship" contained in a Church of England parochial Magazine, the object of which is to show that they who are called the evangelical party in the Church, and who look upon evangelical men in other bodies as fellow-Christians, have no right to be in the Church of England but ought to be out of it. The writer says:

"To recognize any system of Protestant Dissent as having any claim to be part of the Church of Christ, would never cross the mind of an instructed Churchman. It would be like recognizing Nihilism as a lawful phase of Patriotism."—"How comes it that persons brought up in this church, and professing still to belong to her can see no essential difference between Church and Dissent, and can recognize and take part in Dissenting assemblies?"—"The real truth is that such persons are in no true sense Church people at all. It is by mere accident that they are in the Church. If they acted on what they really believe they would become dissenters, and it is to be regretted that they have not the courage of their opinions for their own sake as well as of others."—"We can respect those who holding these views honestly withdraw from what they feel to be a false position and throw in their lot with the sectaries; but we cannot understand how persons can retain their self-respect, who habitually act in contradiction to the principles of the Church of which they are professing members."

The motto at the head of this article is "He that is not with Me is against Me." Here is indeed a fearful condition of things! The Church of England actually contains a body of men who are worse than Dissenters, those Nihilists in religion. The picture of Dissent given is truly awful, but Low Churchmen are even more execrable than they. Yet one of them has just been made a bishop!

—We learn from the *Watchman* that it is proposed to hold an Ecumenical Methodist Conference in 1882.

—A telegram has been received in Madras announcing that the decision of the Free General Assembly in Professor Robertson Smith's case has been given in his favour.

—There is the beginning of an insurrection in Burmah which may grow to something.

—Colonel Gordon thinks he made a mistake in consenting to be the Private Secretary of the new Viceroy and has accordingly resigned. In his letter announcing this he is careful to express the highest respect for H. E. the Marquis of Ripon.

—H. E. the Marquis of Ripon was very busy seeing the sights of Bombay and receiving company and hearing addresses from Monday evening till Thursday evening when he left by special train for Simla.

—The Rev. Mr. Peters, Tamil preacher and member of the S. India Conference of the M. E. Church, is at this moment lying in prison in Bangalore for the crime of preaching the Gospel in the open air in that city. On Tuesday last, Major Maltby, Cantonment Magistrate, sentenced him to a week's imprisonment for not having obeyed the order issued by him, prohibiting all street-preaching in the town and cantonment. No complaint of having used improper language, or of having interrupted the traffic, or of having wounded the feelings of any was brought against him. It pleased the magistrate to make up his mind that there should be no more open-air preaching in Bangalore, where for half a century it has been carried on as in all other parts of India. There are doubtless many in Bangalore who would be ready to pay the fine of Rs. 100 imposed on Mr. Peters, in default of which he was sent to prison; but Mr. P. preferred that it should not be paid and that it should be fairly tested whether there is liberty to preach in the open-air or not. He has appealed from the sentence pronounced upon him. By the by we heard the other day of a gentleman in the P. W. D. in Mysore, a Christian, who was taken aback not a little by receiving orders to execute the needed repairs and restorations and ornamentations in certain idol temples. Mysore appears to hold its own in the 'benighted' Presidency, an epithet which we have always considered most unsuited and would like still to consider so.

The Bombay Guardian.

SATURDAY, JUNE 5, 1880.

INTERNATIONAL BIBLE STUDY.

June 13th, 1880. *Matthew VII.* 15-29.

"Beware of false prophets." A prophet is a man who comes to us with a message from God. He that prophesieth, says Paul, speaketh unto men, to edification and exhortation and comfort. A preacher is a prophet, one that professes to proclaim the truth of God unto men with a view to their spiritual good. There were false prophets among the Jews and indeed from the beginning of the world; aye, in Eden, there was a false prophet. Wherever the truth of God has been proclaimed there has always been somebody to supply a substitute for it, something more palatable to men. Can we doubt that there are many false prophets in Christendom, Protestant and Catholic? We have good reason to believe that the false prophets are a great host in comparison with the true. On one occasion there were in Israel 400 false prophets and only one true one, Michaiah. Kings xxii. Under the present dispensation, a true servant of the Lord will show that he is commissioned of God to speak, by the estimation in which he holds the entire word of God, making it evident that his great solicitude is that men should follow it, and him only as he follows it. Well knowing the great peril that would threaten his people in days to come from this quarter, Christ took care to embody in the Sermon on the Mount this solemn warning, accompanied by a test which would enable his disciples of all ages to ascertain who are and who are not his envoys. No one is to be regarded as Christ's minister who is not himself an example of obedience to the word. He is to be known by the fruit that he brings forth. His conduct will tell us whether the Spirit of God dwells in him or the spirit of the world. One that preaches the sermon on the Mount must exemplify in his own conduct the precepts of that sermon. Our Lord makes it very plain what he means by fruit, in the passage that immediately follows this. "He that heareth these sayings of mine and doeth them," is the wise man building on the rock. So that the true minister of Christ will say to the people whom he addresses, "If I do not myself the things that our Lord has commanded, receive me not. You are commanded of the Lord not to receive me, unless you find in me this evidence that I am sent of him, viz. that I keep his sayings. The word is with you in order that you may know his will and know whether I do his will or not. Whatever in my teaching is without the sanction of the word, goes to condemn me and to absolve you from the obligation to listen to me." The great study of the true prophet is that he may secure the highest good of the people; the aim of the false minister is that he may live upon the people, and whatever will best enable him to secure this end, will be set forth by him. If our Lord's instruction regarding the false prophets were followed, there would be a great purgation of the ministry to-morrow, far greater and more awful than that which took place on Mt. Carmel, when Elijah called down fire from heaven. Let us note then that ministers are to be tested before they are acknowledged; and the test is not, How much do they know, but, How far do they obey the words of God. Let us note then that the flock of Christ is to be well acquainted with his word. Let us note that our modern dogma of so-called charity which requires us to believe the professions of ministers and to honour them for their cloth, as the expression is, under penalty of being exposed as unchristian, is directly opposed to the word of Christ. This false charity is just making a steep incline down which multitudes are sliding into hell. Note also, that a period in which the church is rich as regards the goods of this life, is one in which we may expect that there will be many of these wolves in sheep's clothing. What means this metaphor? It refers to those who make great professions of piety, but are really intent not upon the good of those committed to their care, but seeking their own advantage, and would not be in the ministry at all, if it were not for the large salary. But may not these persons do good by preaching the word of the Lord? No, for it will sooner or later become evident, notwithstanding their religious professions, that they are not obeying Christ, have not the Spirit of Christ, but are under the guidance of the same worldy spirit that dwells in men generally; and then the impression will be produced that there is nothing in

Christ's religion but fine words and that the keeping of these is of no consequence.

"He that doeth the will of my Father." 21. Thus our Lord shows from the outset that there is to be a great deal of vain profession in his church and that multitudes will deceive themselves and continue to do so till the very end.

"Many will say in that day, Lord." Up to the very time of the Lord's appearing they will go on hugging the darling idea that it is all right with them, that whoever may be deceived they certainly are not of the number. Assurance of salvation is a grand thing when it comes from the daily renewed testimony of the Spirit of God; but Satan has his counterfeit and there is nothing so perilous as this assurance of salvation when it is based upon imagination or the application of some false test. How many thousands are this day fancying themselves absolved from sin because some so-called priest assures them that they are. The least bit of the Lord's own teaching would show them that are utterly astray, trusting in a man, instead of in the Lord himself, receiving from a man that which it is Christ's own prerogative to give them. Have we not prophesied in thy name? These are some of the false ministers whom he has just been speaking about. Have we not done many wonderful works? Have we not conducted revival services and been the means of awakening many? Have not the papers spoken about our great eloquence in the setting forth of the Gospel? Depart, ye that work iniquity; ye whose righteousness does not exceed that of the scribes and Pharisees, whose heart demands an eye for an eye and a tooth for a tooth, whose spirit leads you to pull away at the cloak which your neighbour seeks to take from you, instead of giving him your coat also, who think more of men in your prayers and alms and preaching than of God, who are not poor of spirit but are resentful of every failure to give you what you think your due; who leave your debts unpaid and then come to the Lord's Supper to teach men that Christ is a minister of sin.

"Heareth and doeth them not." 26. One who is well acquainted with this Sermon on the Mount and probably speaks in terms of great admiration of it, but has no part in the blessedness pronounced on those who are meek and pure of heart and unselfish and Christlike. How many have allowed themselves to be betrayed by a perversion of the glorious doctrine of *salvation by faith*, taking it to mean that disobedience is condoned by the belief that Christ has purchased them salvation. He has; but his salvation is from sin and disobedience. Faith brings us into alliance with Christ himself in such a sense that his Spirit gives us victory over sin, as the sap of the vine gives the branch power to bring forth fruit.

KEEP YOURSELVES FROM IDOLS.

VII.

One of the most potent idols of the day is charity. Paul has given an exquisite description of true charity or love in I Corinthians xiii, and our Lord has given a still more exquisite embodiment of the same in his own life. But the charity on which this 19th century prides itself and for which it claims to have taken out a patent, is something marvellously different. The charity of the new Testament bids us do unto others as we would have them do unto us; but nineteenth century charity says, Think of every man as he would have you think of him. Carried out to the letter this would mean, let every man determine his own value and let society accept of the same. It is chiefly with regard to the domain of religion that this charity is displayed. Men are as much on their guard as ever they have been, as regards fraud or deception in matters of this life. Men are not hindered by charity from denouncing the manufacturers who substitute shoddy or size for good stuff, who pass off chicory for coffee or wooden nutmegs for real ones. Or if a man publishes abusive matter about the sovereign or about some popular author, the shield of charity is not thrown over such a one but he is challenged to make good his words. But when we come to matters of religion the charity of the day requires that we should find no fault with any extravagance of doctrine, any calumniation of God or of Christ, any contradiction of the Scriptures. We call this an idol because of the sacrifices that are made to it. The truth is willingly sacrificed; the character of God, the claims of God, the authority of the Bible, all these are sacrificed to this pseudo-charity. Christians do not deny the liberty of a man to give expression to his convictions regarding religion, however erring they may be; but it is a very different thing to say that error is not to be called error, that darkness must be called light. That there has been a great deal of *odium theologicum* in the world cannot be denied; but it would be a great mistake to say that all attempts to refute what has been advanced in theology were dictated by a vindictive spirit. It is natural for those whose views are contradicted to impute the opposition to malice rather than to religious convictions and genuine love to the souls of men; but the latter may have really dictated what has been said. It is well to bear in mind that the Bible teaches a great deal that is unpalatable to men generally, and that our Lord said to his disciples 'Ye shall be hated of all men for my name's sake.' 'I came not to send peace upon earth but a sword.' That is, the truth declared by his servants would be so unwelcome to men, that they would take up arms against any one who embraced it. Embrace it if you please, says the present age; but do not din it in our ears; keep it to yourself. But that is just what the Master will not consent to. Ye are the light of the world, and where the light comes the darkness is made manifest. In the letters to the seven churches our Lord (and these are his last utterances) commends those who bear testimony against those who are teaching error, and strongly condemns those who bear with the error. It is certain that if the views at present prevailing with regard to this matter had been held in the church of Christ from the beginning, there would have been no martrys, for men would have kept their religious convictions to themselves. In fact, there would have been no Christianity to descend the ages. From the beginning of the world men have been desirous of stopping the mouths of those who insisted upon declaring the truth of God; in former days they went about it with fire and sword, with the axe and cross. But now it is found a simpler way of hindering the truth of God from being spoken, to set up the modern idol of charity and require all to bow down to it. Let God be true though every man a liar, says an inspired writer. But the present age is indifferent whether God be true or not and reserves its zeal for the exoneration of man. We are taught of Christ to say, 'Hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven,' and the Gospel is with us that we by proclaiming it may bring to pass the happy time when God will be known as a holy God and when the abominable systems which calumniate his name and clothe him with the turpitude of man shall have passed away; when God shall be on the throne, reigning by his truth in every heart and the great solicitude of all be to do in all things his will and not their own. Alas! that so many who profess to be the followers of Christ, his ministers even, have allowed themselves to be brow-beaten of the world into the worship of this modern idol, and they sift out of the word of God every thing that is likely to give offence to any body and present the remainder as the Gospel of peace. No man who pays homage to this idol can be a Protestant, lifting up his voice against that which God has declared to be evil. True Christian charity 'thinketh no evil', but that is very different from not recognizing evil. Where we *know* not evil we may not impute it, as is so very often done.

True Christian charity receives the testimony of God concerning men and learns from him whose Nature and whose Name is love, what it is that man really needs; and then under the constraining influence of the love of Christ seeks to secure to men the blessings which Christ has purchased for them, and which are freely offered to them in the Gospel. Was there ever any mere man who gave better evidence of being under the influence of divine love toward his follow-men than Paul? But what would Paul have been if he had entertained the conception of charity which men now-a days profess? Knowing that Truth was on the throne of God he was thoroughly convinced that the highest interests of men were bound up with the truth and considered it treason against mankind to suppress the truth for fear of giving offence. But our modern teachers seem to think that the highest interests of men are bound up with falsehood and that men must be allowed to pass for what they claim to be. But what is this but hypocrisy? I am not to tell a man what I believe to be his case before God. I am not to tell him what God has said about him, but I am to act as though God were well-pleased with him; surely this is hypocrisy. Men may call it religion; but it is a contemptible betrayal of the truth of God for the sake of pleasing a sinful man.

REMINISCENCES. LXXI.

From the note-book of a skeptic. November, 1843.

The first need of a man is to get something to do with his leisure; the next, to get leisure.

The public is severe in its condemnation of many peccadilloes that betray rather a self-indulgent than a dishonest mind. In every community there are certain men of a facile, inoffensive nature, with uncorrected appetites, whose consciences are a little more lax with regard to self-government than those of others; and whatever may be designated as the threshold of sin will be the place of their habitation.

If the peccadilloes which are now considered the threshold of sin, are forgiven and legitimatized, their places will be soon occupied by vices at present esteemed heinous; and the aforesaid lax consciences will have no more difficulty in adopting these than it had in adopting the first. The morality of these men is always less strict than the popular morality, but it bears a certain proportion to it, expanding as the other expands, contracting as it contracts.

If, in looking at my past life, I regard only the actualities, I see a life too poor and barren and monotonous to satisfy a creature with one atom of intellect; but if I include the ideal experiences, I see a life magnificent with three universes, the natural, the social, the supernatural. There is no sophistry about it; nothing mathematical is more true than this, that all things which are past are alike real or unreal; a fortune spent and all the joys bought with it, are just as immaterial and just as important as the fantastic visions which have passed before the mental eye.

Love absorbs individualities; blots out the idiosyncrasy which all fore-going time and circumstances had been laboriously forming; and abruptly imposes an aspect, demeanour, mode of thought, phraseology, and principle of action of its own. This is not the virtue but the error of the passion. For though the metamorphosis is generally an elevation, a transition into a worthier state of existence, yet a man's individuality is quite too important a thing to be thus unceremoniously blotted out. It is in fact what outline is in art; obliterate it any where and there life ceases; and love is generally a breaking up of the continuity of life and principle of identity. At the best, there is between his present and past a tenuous, airy Bridge of Sighs. The passion is only respectable when it allies itself with the individuality, limiting its destructive influence to the weaknesses and imperfections of the character.

Dec. 6.—4-30 p.m. Such a stupendous idea has just burst upon me, that I take pleasure in nothing the time of its advent. I cannot yet put it in words.

What this idea was does not appear, unless it be the following found under date of the 15th.

In every human soul there is a faculty of enjoyment lying as it were in chains, never enfranchised while we live our material life. When we are in the presence of what seems most to command our admiration we become aware of this bandaged and enwombed capacity of fruition. We hear it stirring within us; it exhales a murmurous tone of lamentation then most when our souls are most genially expanded. Every man who has ever experienced a high and generous feeling of sympathy and love, has felt even then the saddening influence of this unemancipated faculty. The soul's largest content, most rapturous felicity, seems but to elicit a song of wail from her deepest chambers. It is a melancholy that precedes every intellectual process, and no intellectual process solves it or disposes of it; it is. It speaks to us instinctively, the moment we open our heart to the delight inspired by beautiful objects; tears and utter seriousness appear in lieu of the signs of happiness. These are not the expressions of our happiness, but of our combined prescience and incompetency of the higher happiness. Now I apprehend that on our dissolution this repressed faculty of love or sympathy or felicity will start into plenary life, and then all those glorious but imperfect sensations will be revived, but with the superadded glory of perfection, and the best of our life will be lived over again in unimaginable beatitude. Oh, it must be so; the time will come when I shall look upon that beauty which once, in my most passionate moments of admiration still challenged an involuntary, enigmatical emotion of melancholy in me, look upon it, I say, with an understanding immense in its developed capacity of fruition. As I look upon the past, I become aware of a thousand premonitions of unconceived happiness. Every trait in moral nature—and all our apprehensions of beauty in physical nature are apprehensions of moral nature revealed, translucent in it,—every admired creation of my own fancy, and every eloquent work of art that at any time deeply affected me, will be to me when at length I shall have lapsed into immortality a source of unlimited delight.

Dec. 2. How great is the accumulation of sorrow that awaits me. It will be of that kind which has to be thoroughly endured, which knows no commutation, and the only alleviation of which is to be disclosed from the bosom of itself, from its own very centre. The only consolation will be the apotheosis of the sorrow. In absolute self-surrenderment I must go with it to the end. The fulfilment of its own law will be the regeneration of peace. I have a dim presentiment of what will be revealed to me in the very depth of it.———The belief in the soul's immortality is not instinctive in humanity, but every mind is so constituted that it may attain to the apprehension of it. This seems to me reasonable. I think that if no mention of such a destiny had ever been made to me, I still would have conjectured it, after looking a few times on death. I doubt now if there have been communities without the belief. Individuals, yes; so there have been individuals who have immured themselves in places where it was impossible for their muscles to be of the slightest use, and yet continued to live. Indeed I never yet questioned that the spiritual principle might live for ever; my only question was if our identity resides in that. My impulse of late is to say, yes. Is the mind material or not? Material? if so, how could we ever have consciousness of it? We could only perceive it; nothing more. Our consciousness must itself be a spiritual principle, self-evidently and without demonstration. Our consciousness, (to define by analogy,) must be as a sentient being in the midst of a gallery of art, the spectator of the mind. The ideal hypothesis rests upon these premises: that it is impossible to show that the soul can know any thing out of itself or that we can be conscious of any thing but the modification of our consciousness. It gives unimpeachable evidence that our knowledge of the existence of matter must be prior to any intellectual process. But if the mind be material how do we know it? It is all folly. Our mind is simply our consciousness modified; as the modifications in the material world perpetuate themselves, so in spirit, and it is impossible that the soul should at a certain point shake off for ever all past modifications and return at a leap to its original essence. The sovereign Spirit, with infinity for a treasury, has no need of such miserable economy; it can afford an eternity and a universe to every individual spirituality; nobody ever dared to deny to it the power to bestow immortality and if it had not predestined it, it would I believe, have conferred it, in answer to the unanimous supplications of men.

RESPONSIBILITY, HUMAN AND DIVINE. II.

THE *Lucknow Witness* informs us that the work from which was taken the extract on human will and the divine Government to which we objected, was from 'the greatest Theological Cyclopedia of the age.' This troubles us very little. The *Lucknow Witness* notices but one of the arguments advanced by us. We asked:

"What would become of our moral freedom if the mind were liable at every moment to be deprived of the use of those physical powers which God has placed at our disposal?"

Our contemporary rejoins:

"What would become of the Divine Government if the mind were *not* so liable? We do not believe that physical powers are committed to us in any such way as that God is *unable* to deprive us of their use at any moment when He deems best. If they were, the reins of control would be quite out of His hands, and it would be wholly impossible for Him to fulfill His promises to protect His people, or to punish His enemies."

The command 'Thou shalt not steal,' implies that man is possessed of the powers necessary to take the property of his neighbour, and that he is free to use these powers in that way or to abstain from such use. The command views him as a free agent not merely with reference to his wishes and purposes, but with reference to the use he makes of those powers. God could have made man so that every wrong purpose would have been impracticable of execution; his physical powers and control of external things might have been placed at the disposal of his right purposes exclusively and every wrong purpose denied the opportunity of expressing itself in act. It is evident that man would in such case have been without any free agency. His hand could only be stretched out to do what was innocent, his tongue could only utter what was good. He would have been a mere machine under those conditions. God has bestowed upon man a genuine moral faculty having power over his own body, and over external nature through his body, and his free-will and responsibility have regard to the use that he makes of these powers. Men sometimes find it convenient to deny their responsibility for the use of these powers, and lay the blame of what is done on God. We once heard a Brahmin who had taken the life of a youth boldly deny that he was worthy of blame for so doing, averring that he could have done nothing except God had moved him. We can easily conceive of a man saying, I will take the life of such a one, if God enables my will to act itself out, and that will show me that my will accords with God's will. We believe that thousands of crimes are committed by fatalists just in this way; if not checked by providence in the execution of their guilty purposes, they choose to consider that God has taken the responsibility of the act on himself. We should fear that the adoption of such views as those extracted from the Cyclopedia, would have the effect of leading many to reason in this dangerous way. The language of the Bible is constantly to the effect that God has invested man with powers by means of which he controls external things. "What is man? Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea and the beasts of the field." Man's control of these events is not absolute, but it is such that he has all his life long the consciousness of power to externize his will. We cannot but protest most emphatically against the teaching that man has no responsibility for his acts, on the ground of which he is to be judged.

It is a mistaken notion that some entertain that when Christ says there is adultery in the lustful look he means that there is no greater sin in the accomplished act than in the desire. The sin of the man who calls his brother a fool is certainly to be distinguished from the actual sin of murder. Between the desire and the very act God has in his providence placed a number of

barriers, and the strength of a man's sin is shown in his overcoming these successive barriers until it reaches the culminating point. Society would be a very different thing from what it is, were it not for these restraints placed by a benign providence between the wrong desire and the means of gratifying it. Men are guilty before God of the act which they design to perform, even when they are turned back by these restraints; but it would certainly evince a much greater degree of depravity if they were to trample on all these restraints and execute all their desire. On the other hand, in the case of a good man, between the formation of right desire and the carrying of it into execution, there are many difficulties interposed, and the meed of praise properly belongs to him only when he overcomes these obstacles and consummates his purpose. Thus it was with Abraham when commanded by God to offer up his son Isaac; it was only when he had actually lifted up his knife to smite his beloved son that God was pleased to acknowledge his faith Every step he took up that Mt. Moriah was the treading down of a difficulty. So in the case of the four men who brought the paralytic to Jesus and found no access to the house until they had climbed to the roof, opened it and let down the sick man into the presence of the Master. A great many persons think themselves charitable because they often have dreams of what they would do if their circumstances were more favourable; but the question with God is what are you doing *in* circumstances in which you are placed? There is scarce a person in the world who is not in circumstances to show a merciful disposition, provided he has such a disposition. There are very few cases where God accepts the will for the deed; the will, if it is genuine, can almost always manifest itself in some suitable way; where there is a will there is a way. The will is tested by the difficulties in the way.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—"Pilgrim" has excited, by reason of his letter of May 19th, the indignation of "M. E. C," and "Q." both of which gentlemen show themselves singularly deficient in "honest and healthy criticism," as M. E. C. puts it.

Your Coarespondent Q. charges "Pilgrim" with *insinuating* "if not openly declaring that all Church of England ministrations were inefficient." This is purely an assumption. "Pilgrim" never insinuated anything of the kind. If he did, let Q. quote the passage in P's. letter. I have carefully perused that letter and find P. expressing himself thus: "Altho' "*a Dissenter*, I can nevertheless enjoy and "gratefully appreciate the ministrations of the "Church of England, when conducted by an earnest and godly clergyman." Again, refering to the Anglican clergy, "saying a few honour-"able exceptions, whom I greatly respect and "love in the Lord," Now Mr. Editor do these passages sound as though "Pilgrim" intended his remarks to touch *all* Ch. of England ministrations? Does he not rather appear to insinuate that there *are* ministrations which are *not* inefficient?

Q. expresses surprise at your publishing P's letter and ironically terms it "a precious effusion," I, for one, am glad that you did publish the "precious effusion." It is nothing but right that the Ritualistic (or as P. styles it "semi-Romish") posture-making mis-named "Divine Service" should be exposed in the interests of truth. I admit with "Pilgrim," (perhaps Q failed to see P's admission) that there are ministers of the Ch. of England who do preach the Gospel "not simply to the *ear* but also to the *heart*," but their name is not Legion in India, as Q doubtless is well aware.

Q. is unable to make out how "Pilgrim" comes to the conclusion that "the unholy "alliance of Church and State has to answer "for the inefficient service witnessed in the "Mahableshwar church." Let me enlighten him a little.

I accept the service so graphically described by "Pilgrim," as a correct type of most Ch. of England services in Her Imperial Majesty's Indian Empire. If there were no "unholy alliance" between Church and State, and ministers of the Anglican Church received their support from the congregations they ministered to, and *not* from Government; those congregations would have common sense enough to retain only suitable and proper men.

NEANISKOS.

DEAR EIDTOR,—Your correspondents M. E. C. and Q. have altogether misinterpreted the spirit and aim of my first letter. I yield to neither of them in love and veneration for the *English* PROTESTANT *Church*.–Both amongst her clergy and laity are many, who are worthy of all honour as faithful followers and disciples of the Lord Jesus Christ, and no one would rejoice more than myself, in the spiritual prosperity and enlargement of that Church. I am personally, under special obligations to her, in more ways than one, of which I would gladly testify at length in your columns, if want of space did not prevent. But it is a well known fact that within her own borders, there is today a body of men, who, whilst *in* her, are not *of* her; men who remind us of St. Paul's words xx Acts 29. The Church of England is no longer *one*, but *two*. There is a Church within a Church; a "*Protestant*" Church, and an "Anglo-Catholic" Church, and these two are antagonistic; the latter opposes all the fundamental principles of the former, and unblushingly advocates, and aims at, "*union with the Church of Rome*." To justify these statements let me cite an authority worthy of all respect. I refer to "the Life of Rev. W. Marsh, D.D." by his daughter, author of "Memorials of Capt. Hedley Vicars." Dr. M. was for 64 years a Clergyman of the Church of England, an eminently "good minister of Jesus Christ" and died in 1864 at the age of 89. The authoress writes, p. 75:

"With his mind awakened to discern the most insidious advances of the foe, he was one of the first to detect the leaven of Romanism, which within two years from that date began to work at Oxford. Neither was he slow to exhort his brother clergy, warning them of the end to which the views set forward in the "Tracts for the Times "unmistakeably tended viz, nothing short of *union with a fallen and apostate Church*." "He was himself a loyal son of our Protestant Church, and was devotedly attached to her communion. And he held all those HER FOES, who would undermine the pure doctrines of the glorious Reformation upon which she had taken her stand. Wickliffe, Cranmer, Latimer, Ridley and other well known names, enrolled in the noble army of martyrs, were spoken of by him as among *the foremost benefactors of* the human race."

Now, gentle reader, side by side with the foregoing, place the following:—

A few years ago the Rev. Dr. L.— A CLERGYMAN *of the Church of England*, and an acknowledged leader of the Tractarian party, published a Lecture on the Reformation, in which he stigmatized that glorious event, as an *unmitigated evil* and *a tremendous curse*, and besides grossly abusing the Reformers, he asserted that Cranmer, Latimer and Ridley were men "DESERVEDLY *executed in the time of Queen Mary*," and at the same time he characterized the pious young King of England, Edward III. of precious memory, as that "wretched young Figercub." Protestant reader, look on THIS picture, and on *that*!

But again I quote from Dr. Marsh's life:—

"The near neighborhood of Leamington and Rugly brought my father acquainted with Dr. Arnold. Well were they agreed in the painful apprehension that IN THE 19TH CENTURY THE *battle of the Reformation would have to be fought over again*. They held alike that a belief in the necessity of a "*succession*," lay at the root of the errors already corrupting a large body in the Church, involving as it does, *the invalidity of the Sacraments as administered by the Presbyterian, Lutheran and other Churches*, and carrying with it the doctrine of *a priestly and mediatorial power*. My father felt the *full value* of *the noble protests* against the *sacerdotal system*, borne by Arnold in his letters, in which such passages occur as the following: That the Church system, or rather the "priest" system is NOT *to be found in Scripture*, is as certain as that the worship of Jupiter is not the doctrine of the Gospel. That the great enemy should have turned his very defeat into his greatest victory, and have converted the spiritual self sacrifice in which each man was his own priest, (explained above, as the spiritual sacrifice of each man's self to God) into *the carnal and lying sacrifice of the mass*, is to my mind, more than anything else, *the exact fulfilment of the apostolical language concerning Anti Christ*. Now that the two systems are set front to front, I do not think that a middle course is possible. *The priest is either Christ or Anti Christ*. He is either our mediator, or he is like *the "man of sin" in God's temple*. The Church system is either our Gospel, and St. John's and St. Paul's gospel is superseded by it, or it is *a system of blasphemons falsehood*, such as St. Paul foretold was to come, such as St. John saw to be already in the world."

Oh that all lovers of Truth, would read, learn, mark and inwardly digest, this most weighty passage!

Dr. Marsh writing to a friend (pp. 155-6) says:

"I am weeping over the Tractarians.—I corresponded at one time with some of their leaders. They have *departed as much from the scriptural faith*, as those had of whom St. Paul speaks I Gal. 6—8. *Their own souls are in danger, and they are drawing others into the snare*. I tremble for them, for God is jealous of His Truth, and these are men who might have known it, or knowing it, have *departed from it. Their 90th Tract is fit only for the pen of a Jesuit. The Spirit of God must have departed*, when such a perversion of common honesty and truth is advocated, *whatever may be the outward appearance of piety left*. The system is founded on *pride*, the pride of self-righteousness, and more especially amongst the younger clergy, *pride of office*." pp. 162, 3. "On the following Sunday he preached a funeral sermon for his beloved child. A few days before preaching this sermon, he had received a letter from a Clergyman, whose young daughter had been *beguiled, while on a visit to a relative*, into the views set forth by the Oxford Tracts, and who had been led by that *too-well-trodden pathway* into the Church of Rome. In the course of the sermon, he said, "Great as the pang of separation is, *I would rather have followed my child to the grave*, than have seen her leave the pure light of Truth to become a member of the Church of Rome." Later on he said, (p. 172.) "THE BATTLE OF THE REFORMATION MUST ERE LONG BE FOUGHT OVER AGAIN; AND ENGLISH PROTESTANTS MUST FIND THAT THEY MUST LIVE AS CONQUERORS, OR DIE AS MARTYRS."

O ye Protestant readers, listen to this venerable patriarch, who "being dead yet speaketh."

pp. 288-9. "A strong effort is being made to *unite the Latin, Greek and English Churches*. This would be *the ruin of our constitution, and of the prosperity of our country*, because it is *contrary to the Divine will*, as revealed in the Holy Scriptures, to unite truth *with error*. *The main object of intoning*, and other practices which usually accompany it, is to *undermine the principles of the Reformation* by accustoming the congregation to listen to a service performed for them, appealing more to the senses than the spirit, and in that, and other ways, *assimilated to the worship of the Church of Rome*. *As Patriots, no less than as Protestant Christians*, we should *resist every thing that would help to open the flood-gates to Romanism*. His *anxious concern*

on the whole of this *momentous question, seemed only to intensify*, as he was himself drawing nearer to his rest. Not alone in the direction of Ritualism, was he *alarmed at the development of the Romanizing movement*, but he viewed with *equal distrust and anxiety the increase of the number of "Sisterhoods.* He saw in them the germ of *conventual life.* The system cannot but culminate in the "Church of Rome," said he, "as surely as a river flows to the ocean."

But I must quote no more, or I shall encroach too much upon your columns. Let me hope that many of your readers will secure for themselves this most instructive and interesting biography and carefully ponder its many weighty utterances bearing upon the times in which we are living.

And now O! ye my critics, could ye not see that my criticisms were directed against this system which Drs. Arnold and Marsh concur in calling "*Anti Christian*," and "*a system of blasphemous falsehood*," with *its resultant formalism*? What *Protestant Minister* turns his back upon his congregation, before and after his Sermon, to face the East and mumble "unintelligible words."

"Will *ye* plead for Baal? Will *ye* save him?" vi. Judges 31. "Brethren I *wot* that through ignorance ye did it."

I have no personal ill-will whatever against "*the poor Chaplain*," but when in his public character, he presents himself as an embodiment and exponent of the system above referred to, when he claims to be "an accredited messenger of the Lord Jesus, and asserts that *only those of his order are such*, and when he further claims with his colleagues to possess a "monopoly of the grace of God," and insists that there is no salvation except thro' the Church which he represents, then I maintain (M. E. C. to the contrary notwithstanding) that it does *not* transgress the limits of fair criticism, rigidly to test such astounding claims, and see whether these self styled "successors of the apostles," really bear "the marks of the Lord Jesus."

"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." 1 John iv. 1.

Let it be remembered that from the pulpit, thro' the press, and in house to house visitation, these "successionists" have been for sometime past urging their claims, and seeking to turn away the people from the ministry of godly men, whose lives, Scriptural teaching, and soul saving labors attest that they have been truly ordained to the work of the ministry, by the great Head of the Church himself. I could crowd your columns with illustrative facts concerning the petty annoyances and persecutions which Christians, outside of their communion, have been subjected to at their hands. I speak not rashly, but know whereof I affirm. They long ago *struck the first blow*, and it is high time that every *true Protestant* should shew himself worthy of the honored name he bears, and of his noble ancestry. As Dr. Marsh well said, "as Patriots and as Protestant Christians we should resist *every thing* that would help to open the floodgates to Romanism."

Toleration in this matter is not *Christian charity*, but *criminal* and FATAL *weakness.* Again hear Dr. Marsh. *In the 19th century the "battle of the Reformation must be fought over "again, and English Protestants will find that "they must live as conquerors or die as martyrs.*" To Protestant friends in the Church of England, I would respectfully say in the language of Mordecai, to Esther see iv. C. "Think not with thyself that *thou* shalt escape in the king's house more than all the Jews, *for if thou altogether holdest thy peace at this time*, then shall there enlargement and deliverance arise to the Jews from another place, *but thou* and *thy father's house shall be destroyed.*"

Remember that "Anglo Catholicism" or "Disguised Romanism," within your own borders, is no more friendly AT HEART to you, than it is to Protestantism outside. Let it once grasp the reins of power, and the old methods of Rome will be called into exercise to stamp out the Protestent "HERESY." To be forewarned is to be forearmed. Recent events have, thank God! startled English Protestantism out of its slumber, but Protestantism in India sleeps on, whilst the history in the parable is repeating itself: "While men slept, the enemy sowed tares."

Are not some of you by your excessive regard for "the Church," *in its mere visible "aspect*, in danger of ignoring the claims of the cause of *Truth*," and do not you wink at, and quietly allow, developments of Romanism within your own borders, whilst you have no real sympathy with Popery in its open and undisguised form? And is not the great enemy taking advantage of this weakness of yours and through the medium of the Protestant Church of England gaining a victory which he could achieve in no other way? "Am I therefore become your enemy because I tell you the truth?" "Faithful are the wounds of a friend." But I must conclude. Yours, &c.,

A PILGRIM.

NOTICES.

RECEIVED for Grant Road M. E. Church from W. W. Rs. 10; A. S. E. V. 8; E. F. 5; F. B. 5; T. B. C. 10; Mrs. H. 2; H. T. 1; Mrs. L. 10; Mrs. B. 1; my mite, 3; K. C. 12; R. S. 3.

APPOINTMENTS for to-morrow: Grant Road, 8 a.m. S. Smith; 6 p.m. G. Bowen.——Dean Lane, Fort: 11 a.m. and 6 p.m. G. K. Gilder. ——Mazagon, 8 a.m. W. J. Gladwin; 6 p.m. I. F. Row. The Lord's Supper will be administered at each place after the evening sermon.

Epitome of News.

SATURDAY, MAY 29.

—*Bombay Gazette*: "The communications from Mr. A. Rogers and Mr. W. Wedderburn which have recently appeared in these columns, deserve more than passing attention. Mr. Rogers, who was recently a member of Council, is of opinion that the system of government needs reform, inasmuch as the degree of centralization attained involves needless hardship by subjecting populations differing in circumstances and habits, to a rigid scheme of taxation and administration which cannot possibly be equally adapted to the requirements of all of them. Mr. Wedderburn confines himself to the discussion of the condition of the agricultural population of the Deccan and of the relations of the ryot to the Government on the one hand, and to the money lender on the other; but his very first contention is identical in effect with that of Mr. Rogers—namely, that the system in vogue is of necessity inapplicable to all the districts of the Presidency, seeing that they differ so widely in respect to soil and local peculiarities, and that great hardship is involved in applying a cast-iron system alike to those whom it suits fairly well, and to those to whom it slowly spells ruin.

—Same; Quetta: The road between this and Kandahar, recently so very unsafe for small parties, is now rendered tolerably secure by the establishment of small forts at short intervals along it. The Commisariat enclosures, which were merely surrounded by walls five or six feet in height, and guarded by a few men belonging to the local levies, are now strengthened, ditches have been dug round them, the open entrances have been narrowed, and rendered easily defensible, and detachments of cavalry, either from the 2nd or 3rd Sind Horse, garrison them. General Phayre sometime ago proposed the strengthening of these enclosures, but it was not until after the Dubrai affair, where poor Major Waudby lost his life, that his proposition began to be carried out.

—The coroner's jury impute rash and negligent conduct to the engineer in charge of the boiler that exploded at Parell, Mr. Freeborough.

—*Statesman*: On the 23rd instant, a respectable European, named William Henry Trotter, aged fifty years, residing at No. 71, Dhurrumtollah-street, swallowed a large quantity of laudanum with a view of putting an end to his life in consequence of his having sustained a heavy pecuniary loss in business. He died the next day.

MONDAY, MAY 31.

—The Dhond and Munmar State railway line will be completed about the first week in June, *i.e.*, the permanent way. The four bridges have been completed and the rails are being laid. Ballast trains are being run. It is expected that through communication and a change in the time-table will be effected about the 15th proximo.

—*Bombay Gazette*; The *Bombay Catholic Examiner* gives an extract from an address by the Pope, Leo XIII., to some French pilgrims, in which His Holiness made the following remarkable admission:—"It is a matter of the profoundest grief to us, as we look upon everything that is passing in Europe, to see how religion is attacked on every side, and *how even the faith of the faithful is waxing cold.*" So much for the effect of recent innovations even upon "the faith of the faithful." It was hardly worth while to pile up Syllabus upon Encyclical to bring about this result.

TUESDAY, JUNE 1.

—The *Bombay Gazette* commits itself to the following: Mr. Lepel Griffin and General Roberts have purchased at fancy prices, the friendship of a good many Afghan chiefs. The amount of money spent in this way will one of these days be approximately known, and we have reason to assure our readers that the revelation will create something more than surprise. We happen to know of one Afghan chief residing near Kabul who is at present in receipt of a stipend equivalent to nearly twice the pay of the Governor of Bombay; and he is not a chief of first-rate rank or importance. The embassy sent to Abdur Rahman was furnished with a very round sum as "road expenses" for that extremely coy sirdar; an arrangement which Sir Donald Stewart—on learning of it—described to General Roberts and Mr. Lepel Griffin in very plain and unflattering terms.

—H. E. the Marquis of Ripon, K. G. our new Viceroy, landed yesterday in Bombay at 6 p. m. and was received with the usual military and civil honours.

—Press Commissioner: The Burmese rebels have burnt Lenboungweh village on the Irrawaddy. The leader is believed to be Nyong Oke, a prince escaped from Calcutta. He has been repulsed from Minhla and is now encamped close to the British frontier with about 300 followers poorly armed and with little ammunition.

—*Bombay Gazette*; Kurrachee: Captain Robson, who accompanied Colonel Smith, Commanding Royal Artillery Reserve Division on the 22nd May to join Colonel Phayre at Pishin, died at Sibi last Thursday of sunstroke. Mr. Evezard, Assistant Superintendent of Police here, had a sunstroke last Saturday and is very ill. He was playing in the cricket match between the Volunteers and the Station Club. He had been in for a long time and exhausted himself running, and he was then struck down.

—*Truth* says:—Lady Ripon will go out to India in October, escorted by her son, Lord de Grey. She is in delicate health, and fears the climate, both for herself and for Lord Ripon. She was very anxious that he should refuse the post.

—The *Daily News*, in a leader announcing the commencement of the racing season says that, "while there are many thousands of the

frequenters of the course who require no looking after, upon the other hand, some of the very vilest ruffians in the kingdom patronize the different meetings, and are only restrained from open violence by the presence of an imposing body of police. Even as it is, the complaint so often heard is that the police are unable to keep "the scum of the course" from committing depredations and assaults of the most audacious kind; and what would be the condition of a race course if the police should be withdrawn, it would require the pen of a Dante to describe.

—The Calcutta papers are full of the discovery that is said to have been made of salt-stealing among some of the members of the Calcutta Preventive Service.

—Home papers: Cardinal Newman on Wednesday, at the annual meeting of the Catholic Union, read a paper on "the Conversion of England."

The Secretary of the Admiralty has addressed a note to the newspapers, stating that little hope is now entertained of the safety of the Atalanta.

News has been received from Madeira that the Union Mail steamer American foundered on her voyage to the Cape, and that 54 of her passengers and crew, who took to the boats, were subsequently rescued by another vessel. The fate of the rest has not yet been definitely ascertained.

The whole of the undergraduates of University College, Oxford, have been rusticated on account of their refusing to divulge the names of the perpetrators of a practical joke at the expense of the senior Proctor and other members of the college.

Wednesday, June 2.

—The *Deccan Herald*, in an article on Mr. Wedderburn's proposal says: If the middle men among the natives could be trusted with the soul, body and earthly estate of the ryots, Mr. Wedderburn's scheme would work admirably; but who is to become security that the Zemindars did not oppress the ryots, and, while professing to collect only the Government 1-16th of the produce, did not collect the exorbitant proportion of the crops taken in some native states—one half of the produce of the land? As far as we have had experience in India, we have found that the worst oppressors of the natives are the natives in power in the villages and districts—the Patels and other petty officers. Has Mr. Wedderburn not observed that these petty officers almost invariably take the side of the richer man in any case that happens to come before him? The English officers of Government have so much work to do that it is impossible for them to keep at the heels of these subordinates, and it is a terrible fact that the best of them are those who tell the head officers nothing but what they are likely to wish to hear—no unpleasant truth regarding the condition of the ryots."

—The Scottish Reformation Society, in a petition to Parliament, say; concerning the appointment of the Lord Chamberlain and the Viceroy of India: Your petitioners are all the more surprised at these appointments when they consider the following statement given forth by the present Prime Minister—namely, that 'no one can become her (that is Rome's) convert without renouncing his moral and mental freedom and placing his civil loyalty and duty in the hands of another.' ('Rome, and the Newest Fashions in Religion,' p. xxiv., Preface.)

—Sirdar Asaf Khan, Governor of Lughman, has been driven from Tigri by Humayun Shah with Pir Mahomed Khan and forced to take refuge with his father-in-law Taj Mahomed Khan, near Badiabad. Tigri was plundered. The probable cause of the rising was an attempt by the Sirdar to collect revenue.

—*Times of India*; Bangalore, 1: The Rev. Mr. Peters, Methodist preacher, was charged to-day before the Cantonment Magistrate with disobeying the orders prohibiting him from preaching on public thoroughfares, and was sentenced to pay a fine of one hundred rupees, or in default to seven days' simple imprisonment. He elected imprisonment and gave notice of his intention to appeal.

—The *Civil and Military Gazette* says:—Simla is going over to Rome, or at least making a show of going. The Roman Catholic chapel, of which scarcely one in a thousand ever heard until the other day, and which hardly one in a hundred thousand ever thought of entering, is already quite a fashionable place of worship,—so much so, that the astonished priest is obliged to borrow chairs from all about, for the accommodation of his strange flock.

—*Indian Chr. Herald*: The Christian village of Chupra in the District of Krishnaghur witnessed a most interesting scene during the last week. About five hundred brethren, representatives from the various Churches of the Church Missionary Society in Bengal, were invited by the Rev. J. Vaughan to meent to cosider and adopt a scheme devised by the parent committee for the welfare of the native church in connection with their Society. Their scheme was to organise a Provincial Church Council, under the presidency of a European Missionary, composed of delegates from each Church in Bengal. To this council is given the power of disposing of the funds raised by the brethren here and supplemented by the Society at home for the expenses of the Native Church and necessary operations connected with it. The grant of the Society to be withdrawn gradually as the Churches become strong to support their own pastors and carry on missionary operations on their own account. This scheme is intended to educate the Native Church in the matter of self-support, self-Government and self-propagation, and to unite the brethren in the different parts of Bengal in a common cause and to make them a compact body.

Thursday, June 3.

—At the meeting on May 11 at Oxford in furtherance of the proposed Oxford mission to Calcutta planned in response to an appeal from the Bishop of Calcutta, and in friendly emulation of the Cambridge mission already established at Delhi, the Lord Bishop of Oxford presided and briefly introduced Sir Richard Temple, who said that he supported the Oxford mission to Calcutta as a real educational effort. The system of State education now rising in India, he said, is almost the greatest in the world. It all serves as a preparation for the purest of religions, though apart from the efforts of the Christian Church. It is sometimes said that Christian missionaries are not now effecting such results as have been achieved in the past. But this is not the case. Christian missions are producing excellent political effects, and making a favourable impression upon the native mind. More good is done to India by the example of missionaries than by our skilful administration of the country. We have already many thousands of Christian converts even in the newly-acquired provinces, while in the older they are reckoned by hundreds of thousands. Great results have lately been obtained in certain parts of the country, but chiefly among the lower classes. It must be confessed that among the higher classes far less has beeu done. Yet in the great centres English education is shaking Hindoo faith to its foundations. The natives so influenced do not as a rule relapse into atheism and materialism. They retain their belief in the immortality of the soul and individual responsibility. The members of the sect called the Brahmo Somaj are almost Christians. At their meetings the teacher often takes for his text a verse from the New Testament, We must send them Christian men of culture, as the Oxford mission may be expected to do. If this is done we may expect great results. Many books on Sanscrit literature are now obtainable in England, and a man may learn enough before starting to enable him on his arrival to begin work at once, for in towns like Calcutta many of the young natives know English almost as well as ourselves. Missionaries from the great Universities are likely to meet many old friends, members of the Civil Service, from whom they may obtain much help and support. They will find Universities in many respects similar to those which send them forth. They can probably, if they choose, obtain spheres of work in those Universities. Their object must be to prove that true science can be combined with positive religion, and so to counteract the indescribable harm now done to the natives by Englishmen who, as a result of scientific training, have cast off religion. The system of community life, on which the Oxford mission is planned, has already worked admirably in India.

—A telegram to the *Englishman* from Rangoon states that about fifty Shans, many in positions of comparative wealth and respectability, left the district last week to join the Nyoungoke.

—*Times of India*; London: Gordon Pasha has written "A Memorandum on the Treaties of San Stephano and Berlin." It is short—only six 8vo pages,—but his style is trenchant, the language terse, and the arguments used are forcible. Both Turkey and Egypt are governed by a "Ring" of Pashas, most of them Circassians, who are foreigners—the greater part men who as boys were bought for from £50 to £70. Some of them have been dancing and drummer boys. What is meant by the bag-and-baggage policy, the Pasha understands to be getting rid of about two hundred Pashas in Turkey and sixty in Egypt. "They are aliens and adventurers, are hated by the respectable inhabitants of Turkey and Egypt," and, therefore, ought to be got rid of.

The Pasha recommends-(1) the complete purchase of Cyprus; (2) the abandonment of the Asia Minor reforms; (3) the Union of Bulgaria and Roumelia with a Port; (4) the increase of Greece; (5) the formation of Constantinople into a state under European guarantees; (6) the increase of Montenegro and Italy on that coast; (7) the annexation of Egypt by England either directly or by having paramount and permanent authority; (8) the annexation similarly of Syria by France; (9) Italy to be allowed to extend towards Abyssinia; (10) the re-establishment of the Turkish constitution and a similar one in Egypt, which if not interfered with soon he thinks will soon rid Turkey and Egypt of their parasite Pashas without a shot being fired.

—We acknowledge receipt of the *Indian Railway Travellers' Guide* for May, published at the *Bombay Gazette* office and sold at 8 annas.

—The *Bombay Gazette*, in an interesting article on the tides, says: "Most of us have noticed while at the sea-side that the time of high tide is about *two hours later* each day." Some of us have noticed that it is less than an hour later.

—We acknowledge receipt of the Monthly Guide of the G. I. P. R. for June, containing time and Fare tables. Price 1 anna.

Friday, June 4.

—In a letter to the daily papers Colonel Gordon announces that he has resigned the Private Secretaryship of H. E. the Viceroy. He says: Men at times, owing to the mysteries of Providence, form judgments which they afterwards repent of: this is my case in accepting the appointment Lord Ripon honoured me in offering me. I repented of my act as soon as I had accepted the appointment, and I deeply regret that I had not the moral courage to say so at that time. Nothing could have exceeded the kindness or consideration with which Lord Ripon has treated me. I have never met any one with whom I could have felt greater sympathy in the arduous task he has undertaken. God has blessed India and England in giving Lord Ripon the Viceroyalty. He will succeed

in spite of all obstacles, for God is with him, and who shall stand against Him? I might have gone up to Simla, I might have quietly pleaded all sorts of excuses for my return, but they would have been false and would have been unfair to Lord Ripon. I have preferred to state at once publicly what I have done, to take the entire blame, which I richly deserve, on myself; and to my critics I reply by the question, have they never themselves realized what it is to have made a mistake? If so, let them cast the first stone.

—On the morning of the 26th May the mail steamer Yunan was seized by the Burmese authorities at Syllehmyo on the plea that there was war between the British and the Burmese. An armed force was put in charge of the vessel, and after being detained for four and twenty hours she was liberated. The British authorities have demanded explanations from Mandalay.

—Press Commissioner: Rangoon, June 2.—A skirmish took place on the afternoon of the 1st between Theebaw's troops and the rebels. The Royalists fired two shots and then fled. The Prince's party pursued and captured one prisoner and cut off his head. The trophies are one musket and two dahs.

—Deaths last week, 401.

—*Hindoo Patriot;* London: I know Lady Ripon, who is a charming person, very much liked socially, and who uses her influence and opportunities thoroughly well, and has done a great deal of good in many different ways in looking after the poor, assisting schools, and so on. I should say she was quite one of the best types of English women of position. She was a Miss Vyner, Lady Mary Vyner's daughter. You may recollect the melancholy death some years ago of her youngest brother, Mr. Vyner, who was captured and put to death by Greek brigands.

—The *Bombay Gazette* says that the *monsoon* burst here last evening. *We* were not aware of it. It also tells us of the approach of the Elephantas!

—*Times of India*: It is reported from Cabul that Mahomed Jan has collected eight thousand men in the passes between Loger and zurmut, and is determined to give trouble.

The current belief at Cabul is that Ayoub Khan meditates a junction with Mahomed Jan, and Ayoub's forces are supposed to have been ten thousand.

Selections.

HOW TO CONQUER.

BY REV. J. T. WRENFORD.

CHRISTIANS are to be "more than conquerors." Their course is to be one of victory. Failure and defeat are not for them. Their "Captain" is with them always; and His presence is to secure their safety, and to be the assurance of their triumphant progress even to the end.

And yet, how many of His people are continually grieving over a far different experience from this. "Are your enemies strong?" "Indeed, they are!" "Do you suffer defeat?" "Alas, I do!" "Does it seem to you that a course of victory over sin is unattainable?" Such is the sad confession they are constrained to make, again and again. And the result is, they are greatly discouraged. The Word of God plainly indicates a life of brightness and victory for the Christian; yet this is theirs. The contrast distresses them. They know not what to think. At times they are ready to give up all effort to reach a more satisfactory experience. Failure after failure, defeat after defeat, tells upon them until they are well-nigh brought to despair. The cry, "O wretched man that I am!" suits their case, and they adopt it. They reach not the quickly following, "I thank God through Jesus Christ;" though this is the true cry for the child of God. Victory, not defeat, is for him.

Not for a moment would we underrate the power of the enemy. The "motions of sin" are subtle, numerous and strong. The "old Adam" is not annihilated. The "flesh" still exists. The "body of sin" remains. True, "our old man has been crucified with Christ," and we are to reckon ourselves "dead, indeed, unto sin;" but, at any moment, through yielding to temptation, the former master may regain his sway, and guilt be again contracted. And, as to temptation, Satan is ever on the watch for an opportunity to assail, and the world continually presents its sinward attractions. Still, the Christian should not experience defeat. Greater is He that is with him than all they that be against him; and the Master's word is, "Fear thou not!"

"*How to Conquer*" becomes the great problem at this point. Blessed be God, He has Himself solved it! The difficulty is removed. The palm may at once be grasped, and may be retained until it be carried within the gates of the city to be laid at the Redeemer's feet!

Then, *how* can victory be secured? *By faith in the Lord Jesus Christ.* "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ!"

Yes, *faith.* The Christian in himself is perfect weakness. Meeting the assaults of the world, the flesh and the devil in his own strength, he is sure to be overcome. "Old Adam is too strong for young Melancthon." But—

> "Who in the name of Jesus trusts,
> Is more than conqueror."

"How many times?" In every instance! "Frequently?" Always! "Should I ever be defeated?" *Never*! Mark the word—NEVER!

The secret of victory in the moment of temptation is, *instant faith in Jesus.* The sword of our own effort is worthless. The shield of our own determination is vain. Our own *anything* will fail us. What is needed is the power of Jesus. And this is ours by instant faith in Him for it. Temptation may be so sudden that there may not be time for prayer, or for the use of a number of words. Nor are many words necessary. One will suffice. This one—used in full faith—"JESUS!" Let it be a habit of life to believe in the victorious power of the Lord Jesus in the moment of His people's need. And then, when the trial comes, let there be the exercise of this full trust, while His own blessed name is used for our instant defence.

The result is not uncertain. It matters not how the temptation to sin may assail us, whence it may come, or what it may be—"through faith in His name" there shall be victory! "The Name of the Lord is a strong tower, the righteous runneth into it *and is safe.*"

It is related that two men were engaged in the same employ: the one a Christian, the other an unbeliever. On one occasion the latter came to the former to borrow one of his tools, and insisted on having it. His wish could not be complied with, as the tool was required by its owner for his own work. The would-be borrower became excited, cursed and swore, declared he would have it, and seized it. The owner, however, would not relinquish it. This increased the fury of the other, who poured forth a volley of abuse upon his fellow-workman. Under the provocation of the moment, what did he do? He simply began to sing,—

> "Jesus—the Name high over all,
> In hell or earth or sky;
> Angels and men before it fall,
> And devils fear and fly."

The passionate man was cowed. He relaxed his grasp of the instrument. His curses ceased. He went away. Next day he returned to apologize for his conduct. The Christian received him kindly. One remark led to another. By and by, they knelt together before the Lord. Ere the day closed they were *both* rejoicing Christians. The man was converted.

The Name of Jesus! Yes, its power, when used in faith, is irresistible. The Apostles, when first sent out by the Lord, returned saying,—"Even the devils are subject to us *through thy Name.*" And in subsequent times they forgot not the secret of their early triumphs. "*In the name of Jesus Christ of Nazareth,* rise up and walk," was their word of authority and power to the lame man at the "Beautiful" gate of the temple. So it was at Philippi, in the case of the woman who had a spirit of divination. Paul said to the spirit, "I command thee, *in the Name of Jesus Christ,* to come out of her." And he came out the same hour. And thus it was with them, doubtless, through all their ministry. "Signs and wonders" were "wrought *by the Name of . . . Jesus*;" and they taught the people, "that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is *Lord,* to the glory of God the Father."

Has the lapse of time deprived the sacred Name of the Lord of its earlier power? On the other hand, if used in faith now, as it was then, will it not always be found that—

> "Angels and men before it fall,
> And devils fear and fly"?

Here, then, is the divinely appointed preventive of the sins of Christians.

The sins of Christians! O, how they dishonor Christ! O, how they disgrace the Gospel! O, how they hinder progress and service! O, how they bring a reproach on the Lord's cause! O, how they furnish an excuse to the unconverted for remaining away from the Saviour!

Christians! have done with them. Lay them aside. Accept full deliverance from their power. They are tenfold more sinful in you than in the unenlightened. They are inexcusably wrong. How sad to witness ebullitions of *temper* amongst the followers of the meek and lowly Jesus; to meet with *irritable* Christians; to find "*fretting* and *vexing* over the merest trifles in the routine of their daily lives, at home or in business. How sad, how very sad, to observe in Christians evidence of the sway still maintained by unholy emotions and propensities: to see them giving way to pride, self-seeking, self-pleasing—to a censorious, uncharitable spirit—to ostentation and worldly-mindedness. Alas for all this! How contrary it is to the mind and will of God. How greatly at variance with the precepts and the example of the Lord Jesus Christ. Why should this state of things continue? It ought not. It need not. A remedy has been provided. Deliverance is promised. Temptation may be overcome. Satan may be vanquished. The Christian may be "more than conqueror."

O, then, Christians, be victors! Watch and pray that ye enter not into temptation. Fight the good fight of faith. Resist the devil, and he will flee from you. Take unto you the whole armor of God, that he may withstand in the evil day, and, having done all, to stand. Put off the old man with his deeds. Crucify the flesh with its affections and lusts. Yield yourselves unto God—spirit and soul and body—a living sacrifice. Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. He is able to keep you from falling. You may always triumph in Christ.

Trust in the Lord, yea, with all your heart Resist every temptation, whether it be from within or from without, with an instant act of faith in Jesus. Give unto the Lord the glory due unto *His Name.* Meet each uprising of evil, whether of thought, of desire, or of temper, with that Name. Face Satan with that Name. Oppose the allurements of the world with that Name. In every moment of spiritual danger make mention of that Name—"JESUS!" in firm and full faith—and the victory is yours! Sin shall not have dominion over you! Nothing shall by any means hurt you! You shall hold on your way, waxing stronger and stronger! And, by and by, when the campaign is at an end, you shall receive the crown of glory that fadeth not away!

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."—(*Times of Refreshing.*)

TELEGRAPHIC NEWS.

St. Petersburg, May, 27th.: It is reported that the leader of the Tekke-Turkmans is dead.

London, 28th: In the House of Lords last night the Lord Chancellor introduced a Bill for permitting the burial of dissenters in churchyards and cemeteries without the use of the Church of England service for the dead.

St. Petersburg, 30th: General Scobeleff is reconnoitring from Chatte.

Constantinople, 30th: The Ulemas and Mohomedan fanatics at Constantinople are counselling resistance to the demands of the European Powers.

London, 31st: The *Times* of this morning publishes a letter from its special correspondent at Kabul, in which he says that in an interview that he had had with several sirdars who are friendly to the British, they said that they doubted if Abdul Rahman would come into Kabul at our invitation. In this contingency they recommended annexation of the country; or, if that course would not be entertained, they urged the selection of one of the claimants, and on his being proclaimed Amir, then either to support him by a settled British force or evacuate the country.—In the House of Commons this evening the Under-Secretary for Foreign Affairs, in reply to a question, said that Government did not intend to resume communication with Persia regarding the disposal of Herat. The Government desires, notwithstanding, to place that city under peaceful and stable rule.

Berlin, 31st: A war vessel has been ordered to Hongkong to reinforce the German fleet in the China seas.

St. Petersburg, 31st: Admiral Shestakoff has been appointed to the command of the Russian squadron in the China seas.

London, June 1st: In the House of Commons last night, the Chief Secretary for Ireland, in reply to a question, said that the advances made from the Irish Church Fund for various public purposes will be increased to 1,500,000.

2nd: In the House of Commons last night the Premier made a statement concerning our relations with Cyprus, in which he said that we cannot treat the convention by which we hold and administer that Island as non-existent. Cyprus, he said, had been transferred to the administration of the Colonial Office, which is introducing practicable reforms and public improvements into the Island.—The Persian Government refuses to interfere in the Tekke-Turcoman question, but will accept the allegience of Merv.—Major General J. F. Manners Browne, C. B., R. E, has been appointed Governor of the Royal Military College, Woolwich.—Government to-day aid on the table of the House of Commons the official correspondence between the Government of India and the Secretary of State for India (Viscount Cranbrook) concerning the deficit in the last Indian Budget. The first communication is a telegram, dated March 13, from the Viceroy, expressing an uneasy feeling that a mistake of some magnitude had been made in the Budget. Then follows a despatch from the Secretary of State, dated April 24, pointing out that the official statement which had been made to Parliament by the Under-Secretary of State (Mr. Stanhope) was based on the Indian Financial Statement made by Sir John Strachey in February last. The same despatch further says that it was not prudent of the Government of India to reject such means as it had in its power of increasing the revenue. As regards the deviation of the cash-balances from the amounts shown in the Financial Statement, detailed explanation is called for. The despatch from the Government of India, dated May 4, with its enclosures to the Secretary of State, completes this compilation. In it His Lordship is informed that it will be necessary to add £4,000,000 to the estimated cost of the Afghan war for 1880-81.

Constantinople, 2nd: The Right Hon, Sir A. H. Layard started for England to-day.—The principality of Montenegro has decided to attack the Albanians, who are short of provisions.—Midhat Reschid Pasha, Governor General of Syria, has tendered his resignation to the Sultan, but it has not yet been accepted.

Paris, 2nd: M. Henri Rochefort has been severely wounded in a duel.

St. Petersburg, 3rd: The Empress of Russia died to-day.

PASSENGERS SAILED.

Per P. and O. Str. *Kashgar*, 29:

For Southampton.—Mr and Mrs Hay, Mrs Daubeny, ayah, and infant, Mrs J J Higgins and infant, Col and Mrs Sykes and infant, Mr and Mrs Galpine, Dr N Moodie, Mr N Riggenbech, Mrs Pennington, Surgeon Major Pennington, Revd and Mrs Hubbard, Lieut Lloyd, R H A; Captain Shearburn, Lieut St George, and Mr Berry Smith

For Brindisi.—Mr S Cooper, Mr W C L Floyd, Mr A Rogers, Col R J Walker, Mr E Comber, a gentleman, Mr W A Baker, Mr W T Berners and Hon'ble Mr Mackintosh Balfour, Surgeon Major G B Gardner, Surgeon A Deane, and Mr R L Davies.

For Venice.—Mr and Mrs J K Bythell, two gentlemen, Mr D Ross, Mrs Ross and Col J C LeQueene, 12th Lancers, Mr G P Robinson, a Gentleman, Mr and Mrs Spens, 3 Misses Spens and Master Spens, Mr and Mrs G W Vidal and infant, Mr T E Ellison, Mr T R Booth, and Mr C Andrew.

For Malta.—Mr C W Y Cleugh

Per Str. *India*, June 1:

For Genoa.—Mr and Mrs L Singer, Mr M G Wilson, Mr F C Peele, Rev I P Elwood, Colonel A H Davidson, Mr W C Cox, Mr Wm Church, Mr I Perrin, Rev and Mrs I Mack, and two infants, Mrs Gundert, one child and one baby, Major J E Baines, and Mr and Mrs Gardiner.

PASSENGERS ARRIVED.

Per P. and O. Str. *Ancona*, 31:

From Southampton.—Miss Carnegy, Capt H R Percy, Miss Rajahgopaul, Mrs Brander, Mr and Mrs Barrett, Mr D Young, Mr J Paul, Mrs Ashburner and infant, Col Thomason, Mr E G Birch, Lieut and Mrs Lay, Lieut Chapman, Lieut Smallpage, Capt C A White, and Mr Littlefair.

From Brindisi.—H E the Marquis of Ripon, K G, The Hon G F H Somerset, Capt The Hon C W Fitzwilliam, Courier & Steward, Surg Maj J Anderson, Sir Charles Sargent, Col Sartorius, V C, Capt F O Barrington Foote, Lieut E L Brett, Col C G Gordon, C B, Mr VanIngen and son, Mr A West and Mr Lisson.

From Venice.—Maj A LeMessurier, Mr E Werge, Mr J Pile, and Sir Andrew Clarke.

From Malta.—Lieut Victor Leminie.

From Suez.—Rev Mr Kerr, Mr Todhunter, and Mr Trehawney.

Domestic Occurrences.

DEATH.

PENNOCK.—June 1st, at Parel, Vincent Lecington, the son of James F. and Adelaide Pennock, G. I. P. Railway, aged 7 months and 12 days.

"BOMBAY GUARDIAN."

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